1: Holmberg--29 [2] (1941-42) 1950 Siriono
116, 245, 177, 773, 115

"Here and there throughout the area of their wanderings, they have also planted calabash and uruku trees. According to one of my oldest and best informants, Embúta (Beard), both calabashes and tobacco had been introduced in his lifetime, which would be within the last 50 years. Of the other plants, however, he emphatically stated that his father had told him that they had been given to the tribe by Moon (the mythological hero) and were thus very old in Siriono culture."

1: Holmberg--46 [2] (1941-42) 1950 Siriono
116, 773

"The more or less indifferent attitude taken toward the universe is clearly reflected in the virtual lack of folklore and mythology. The Siriono are one of the few primitive peoples I know of who do not devote a considerable part of their free time to the telling of folk tales and myths. In about 8 months of more or less permanent (i.e., day and night) residence with them, only twice was anyone animated to tell a folk tale or story of his own accord. After making one unsuccessful attempt after another to get informants to relate myths and tales, I was forced finally to conclude that this phase of culture was simply not developed, that there was no fund of folklore and mythology upon which to draw. If people did any talking at night it usually had reference to some happening in the immediate world, such as a tapir hunt or a quest for wild fruits."

1: Holmberg--46 [3] (1941-42) 1950 Siriono
116, 773

"Moon (Yási) is the culture hero of the Siriono. Formerly he was a great chief who lived on the earth. At that time there was nothing but water and a race of harmful people. Moon destroyed these evil beings, and at the places where they were killed, the reeds from which the Siriono make their arrows sprang up. Moon then created man and the the animals. At first both were in a kind of amorphic state. The animals were too hot to touch and burned the arms of the men who came in contact with them. Jaguars, especially, killed many men before the latter learned how to hunt them. Moon taught men how to hunt and fish, to make bows and arrows, to plant crops. He gave them maize, papaya, manioc, chonta, and wild fruits and plants. In fact, he is responsible for the world and everything in it."

"Moon is now believed to live in the sky. The reason for his ascending to the heavens is revealed in the following folk tale, which also explains why the animals have the shapes and colors they now possess.

Yási (Moon) had a child. Yákwa (Jaguar) was delousing the child and killed him by biting him in the head. Then Yási came along and said, 'Who killed my child?' Yoíta (Fox) was standing by and said, 'I do not know.' Yákwa was hidden between two mats of motacú at this time. Then Yási went along and began to ask all of the other animals, 'Who killed my child?' All of them answered, 'We do not know.' Then he came to where Erúbat (Spider Monkey) and Téndi (Howler Monkey), and Seáci (Coati) were having héri héri (a drinking feast). Yási was very angry. Erúbat wanted to be red in color like Téndi, but Yási said, 'You will be black.' Yási was angry because all of the animals were drunk. Then he grabbed Téndi by the neck and pulled it into the shape it now has. Kwándu (Porcupine) was standing by, got angry with Yási and began to scratch him. Yási put spines in his back and fixed his feet so that he could not scratch. He also twisted the feet of Antanbúǰa and Antandíša (Anteaters) and picked up Konómbi (Tortoise) and threw him down again, saying,

'You will not walk fast.' All of the animals were very angry. That is why Erúbat and Téndi howl so loudly today and that is why Erúbat throws chonta fruits at one when one passes by. Yási was still very angry and decided to go up into the sky. He began to climb a huge tree up into the sky. Before going up he told Yákwa to follow him, but Yákwa did not know how to climb very well and when he got [47] part way up he fell down into the water below and was eaten up by Sénye (Palometas), who were enormous in those days.

The folk tale quoted above, of which there are a number of variants, was about the only one I ever heard the Siriono tell. Although Moon is credited with having started everything in their culture, stories to account for these things were never told. I could get no supporting myths, for instance, for the origin of the world, the origin of men, or the origin of fire, even though informants were agreed that Moon was responsible for them."

1: Holmberg--47 (1941-42) 1950 Siriono
116, 821, 773

"Moon now lives in the sky. He is a great chief. He spends about half of his time hunting. During the dark of the moon the Siriono say that he is far away, hunting peccary. To explain the waxing moon, Embúta told me that when Yási comes back from these hunts his face is very dirty; he washes a little of it each day until, when the moon is full, his face is clean. To explain the waning moon, he said that when Yási goes on a hunt he gets his face a little dirtier each day, until before long it is so dirty that it cannot be seen at all."

1: Holmberg--47 [2] (1941-42) 1950 Siriono
116, 821, 773

"In the explanation of natural phenomena, Moon also plays an important causal role. One explanation of thunder(ingičinámo) and lightning (iNgúi) is that they are caused by Moon throwing peccaries and jaguars down from the sky. An alternative explanation of thunder was offered by Ačíba-eóko (Long-arm), who stated that it was caused by Moon pulling up bamboo in the sky. Still a third interpretation of thunder and lightning, one that has no relation to Moon, is that they are caused by a huge jaguar (yakwadúsu) who lives in the sky. When this jaguar winks his eyes there is lightning, and when he shakes himself there is thunder. There was no general agreement among informants as to which of these interpretations is correct."